

Behisma:
this euer
hane the
rloke of bl
fo; of thuri
ty and thee
with eiber
faction: but
inwardly
rending
woules,
thornes and
thistles.

vvent out from vs, but they were not of
vs: for if they had bene of vs, they would
hane continued with vs. No; can they be
otherwise then opposit vn to Christ, seing
they are exponed to the Body of Christe:
though it may be, cloaked with a zeale a-
gainst the vicers in Iobs body, I meane
the corrupted Church. Fo; if there can
be no true faith without Loue, then tho-
se in breaking Loue (the bond of perfec-
tion and the end of the lawe) they breake
faith and highly violate the same. No;
can they be termed belouers of Moyses
doctrine, seing they are found without the
Ark, when the church is within. No;
if they be so to tarp in Rahabs house be-
cause shee tabernacled with good, shall
they be free from Ioshuas sword and Is-
raels iust censure of cuttinge off, when the
Lords sword is lifted vp against Jericho:
fo; our salvation is not by the goodnes of
Rahabs house, but by the blood of the
Lamb sacramentally foze-typed by the
board of" red thred tyed in Rahabs wopn-
dowe. To aborde this iudgment, our
Saviour therefore sayth, Go not out,

• Iosh. 2.
18.

Secondly, as they are to keep in the
unity of the Church, so, they are to vwalk
in the obedience of faith towards God and
his people, ad this to-vs-ward truly, though
infirmly.

THE DISCRIPTION OF
A TRUE VISIBLE
CHRISTIAN: RIGHT CONFOR-
TABLE & profitable for all such as are distres-
sed in Soule about present controversies
in the Chutche.

DRAVVEN BY H. C.
but published by occasion (as will appeare in
the Epistle) by Io. I.

gent

Luke, 17.

22. And he sayd vnto the disciples, the dayes will come,
vwhen ye shall desire to see one of the dayes of the Son of
23. man, & ye shall not see it. Then they shall say to yovv,
Behold here, or behold there: but go not thither, nei-
ther follovre them.

Math. 24.

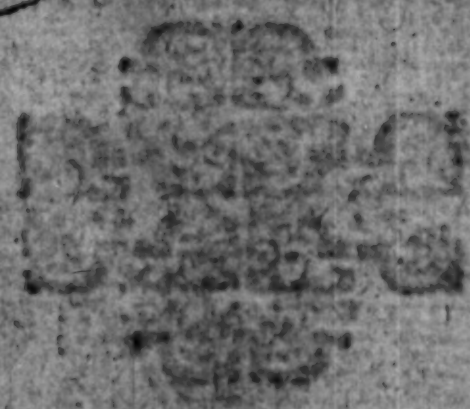
35. Beholde, I haue tolde yovv before.



In the Yeare from Christ his incarna-
tion, 1599.

THE DESCRIPTION OF
A TREATISE
ON THE HISTORY OF THE
ARTS AND MANUFACTURES
OF GREAT BRITAIN
IN THE SEVENTEENTH CENTURY

BY JAMES OUSELEY
ESQ. OF THE
MIDDLE TEMPLE



In the Year 1794
Printed by J. JOHNSON, in Pall-mall

To the Christian Reader.

Our beloved Brother Mr. H. C. after no small trauell, he finished a booke containing fully all points of Church-cōtroversie specially now troublinge our English people. Which booke lying in myne house for a season, I procured the third chapter of the Booke (the whole containes about 26.ch.) to be copied out for myne owne vse, whac tyme both the said Booke was presently (by reason of busines in England) to be sundred from me. In whose absence, as I tooke no small delite in the same chapter, so I demed it my duty (not knowing when the whole might be published) to put it in print for publike vtility. If curious Reader thou finde it comely and profitable in it self whē thou hast read it, thou easily iudge of the whole, when all the members knit together shold present it self unto the, as a reasonable body. Meane tyme my desire is of all such faithfull people

21 ii people

people as to whom the whole or any part
of the said booke shall com, that (if it be in
theyr powre) they will for the edificatiō
of me and others procure the printinge the-
reof. The miserable distractions of the
Catholike confused and scatted Church it
requireth such a salve: nor knowe I any
who of experience is better able to guide
distressed soules in this fore-prophecie
tyme of disorder, whereyn if it were possi-
ble the very Elect should be deceived. An
age wherein more heed is to be had of re-
dinge Wolves clad in sheepish conversa-
tion, as in skynnes: rather then of open
Beares, Lyons, and Leopards sittinge
in the midst of the temple and Catholike
wheatfeilde I meane the Church. And
thus, desiring the prayers of the faithfull
for my happy progresse in the wayes of
holpnes, I leave the to the gracious go-
vernment of Christ his Spirit. Amster-
dam, 1 5 9 9.

Amongst Christians, the least
of a thousande, lo. loope.

Who is a true visible Christian.



I beinge once
known, who of
vs may be adiudged a
true visible Christian,
an easie entrance and
firme ground is giuen
to the substance off
Church disputation.

And because no factious Spirit may ha-
ue an hole to creep out at, such a christian
must be considered, Baptised or Unbap-
tised. In the state of Unbaptisme some
true christian may be, and such a one I
describ thus: 1. Vnto vs such a sowele co-
fesseth it beleiue, that Iesus Christ is com-
in our nature, by the holy Ghost his ouer-
shadowinge the blessed Virgin Mary: and
that for the absolute saluatiō of his people:
Of which number, this Sowle confesseth it
to be. And 2. professeth it self willinge to
stand subiect to all the Sauiours Lawes (as
by the ministry of his worde shalbe revealed
vnto it) & this only, for bringing Glory to

The defini-
tiō of a true
visible Chri-
stian, as yet
in an unbap-
tised estate:
whose par-
ticulars are
afterwards
proved.

our Father in heauen. More then this (for substance) could not be in any to whom our Saviour his immediate disciples preached: as any (reading theſe ſermons of Conuerſion) may eaſily perceiue. Now upon ſuch bare confeſſion of Faith and Obedience, was any ſoule debarred Baptiſme, for it ſelf and the ſubiect family, as may alſo appeared by John Baptiſts proceedinge, and the Apoſtles Acts. Now, Baptiſme being (as will appeare in his owne Chapter) not the exhibition of Chriſtianity, but the ſcale of Chriſtianity preſumed firſt to exiſt, it ſo is evident, that a true viſible Chriſtian may be before Baptiſme (and that by the former Confeſſion) ſeinge ſuch a one to vs-ward

• Rom. 8. hath by Faith apprehended Chriſt: "ad with Chriſt, how ſhall he not haue all things alſo? But let me labour breifly to explaine the particulars.

Vnto vs.] The manifeſtation of a
 • 1. Iohn. 3 Chriſtian lieth not in the worlds appro-
 • 1. bation: for the world knowes neither God
 • 1. Cor. 2 nor his Sons. The reaſon is: " we haue
 • 10. 14. the ſpirit that ſearcheth all things, even the
 deep things of God: but the Naturall man
 perceiueth not the things of the ſpirit of
 God, for they are fooliſhnes to him, nei-
 ther can he knowe them, becauſe they are
 ſpiritu-

Spiritually discerned. Yea, though those
 naturallie be crept into the Church, they
 shalbe so farre from acknowledging them
 in truth, as ostentpines. They shall put
 them out of theyr Synagogues, yea, kill
 the & think they therein do God good ser-
 vice. And in sayinge, To vs, rather the To
 me, it is because the faithfull theyr appo-
 bation it must not depend vpon any one,
 no, not on Elijah: for euen in Israel there
 were true visible people to Obadiah (who
 hid them by 40. and 50. in a caue) when
 it may be Elijah demed all flapne by Jesa-
 bel. So we se the blndman in Johns
 Gospell: To be cast out of the Iuish church
 for an heretick, who by and by was found
 out of Jesus for a Patrone of Christia-
 nity.

John, 16.

2.

Mark,
 that perse-
 cutors shall
 sometimes
 raigne wth-
 in the
 Church, as
 did Diotre-
 phes.

1 King, 18

4. 13.

John, 9.

Such a sowele confesseth it beleiueth.]
 Beleif and Confession is ioynd together
 of S. Paul: * with the heart man belei- * Rom. 10
 ueth vnto righteousness, & with the mouth 10.
 ma confesseth vnto salvation. So the psal- Psal. 116. 10
 mist, I beleiued and therefore haue spoken.
 For without confession of faith, can any
 of the church take particular knowledge
 of such, that so they may proclame them
 visible Christians. Nay, how is it possi-
 ble that anye now shold haue true faith in
 God, ad the same be hid from the whole
 Church

Church ? Some must have intelligence
 thereof, except it shold be begottē without
 the ministrie of mankynd. But this the
 *Rom. 10 Apostle denieth thus: " How shall they
 15.17. beleive without a Preacher, & how shall
 they preach except they be sent? then Faith
 is by hearing, and hearing by the word of
 GOD: concluding hereby, 1. that there
 cannot be faith without hearing: 2. that
 such hearing is tyed to preaching: 3, and
 it must be the word of God preached, that
 only begets true faith: 4. that such beget-
 ters of true apprehending faith (for calling
 vpon God as a father in Christ Jesus,
 whereof befoze he spoke) they are sent of
 God: and therefore they feele (or gover-
 ning affections) to be proclaimed Beau-
 teous, not Antichristian: for Ministers
 sent of Satan; or els of God in his wrath
 vnto Dowles, they beget not such true
 applyinge faith in they hearers. Now, if
 a Dowle cannot be possessed with faith,
 but it must be by the minister of faith (no
 more then there now can be a childe wit-
 hout a father, or an apple without a tree)
 so, the spirituall father (at least) must ha-
 ue intelligence of such fruite: nor can they
 hyde it from the Teacher. Consider this
 in the Eunuch, Lidia, the laylour, pea,
 in all those that were pycked in the heart
 at Peters sermon, at John Baptists
 sermon,

This scrip-
 ture not be-
 ded, people
 run into
 leud factis-
 ons, and
 speak enell
 of things
 they vnder-
 stand not:
 pea, do cur-
 se they? oth-
 er spirituall
 father, mo-
 ther, bryth-
 er, &c.

fession, or at the preaching of anie who
 haue begotten faith by the blessed worde.
 By the way therefore to say, that the
 Church (which consistes of manie belei-
 uers) it hath bene somtymes wholy inbi-
 sible, it is passing false. For as none can
 be members of Christ without faith, and
 there cannot be such apprehendinge iusti-
 fying faith without preaching of the E-
 vangell, and that cannot so be preached
 of anie except they be sent of God: so, all
 this cannot be without externall Confes-
 sion of the same faith, according to that
 of Peter and John: * we cannot but speak
 the things which we haue seen & heard.
 Now, what is it that such do confesse they
 beleue?

Though the
 Church bee
 fore the
 law, vnder
 the law, &
 vnder the
 gospell
 could easily
 loose her
 orderly est-
 tablishment,
 yet she could
 neuer loose
 her Being
 at all, visi-
 ble.

That Iesus Christ, son of the living God
 is com] As before his coming it was
 required man shold beleue He shold com
 (for so was he darkly preached to Adam,
 more plainly to Abram, but far more o-
 penly by the Prophets to auncient mo-
 ther Zion) so since his manifestation, it
 is required man shold confesse they belei-
 ue He is com. The not beleaf whereof
 is cause the Jewes stand reiected. For * Zech. 12
 can they be regressed into the body of the
 Church, * vntill they se and confesse la-
 menting-wise, that already He is com
 and

12. &c.
 with chap
 13.

and feared. But upon such sight as con-
 fession, they shall haue the fountaine ope-
 ned vnto them for syn and vncleannes, to
 the expellinge of the false prophet. * The
 2 Cor. 3 literall vaple of Moses so removed, the
 15.16. Catholike bodie of Israel shall so be sa-
 Rom. 11. ued. And whereas the Gentiles labour
 25.26.27 (and are like still to labour of spirituall
 Revel. 22 error) by the : leaues then of that na-
 2. turall tre, the faithfull of the nations
 Rom. 11 shalbe healed. Who therefore wissheth an
 12.15. end to contentiō arising from such error,
 let them pray that the kingdom may quic-
 ly be restored to that naturall Israel.
 Which Iesus (in english, Saviour) must
 be confessed the Christ (in english, An-
 noynted : in hebrue, Messiah) that is,
 that blessed One which from Adams fall
 was frely promised of God to be sent in
 * Ge. 3.15. tyme for sauinge his people from theyr
 Math. 1. 21 synes. Which work of saluation he ac-
 complished by prophec, sacrifice and
 inuisible powre : weakly fore-figured
 by the annointed Prophets, Prieists and
 Rulers, giuen to Auncient Israel. For
 how can anie be sayd to haue faith in
 him, that confesse not then beleue him to
 be that One which sauerh his people, as
 the Lord had appoynted. Nor can this
 * Math. 16 be without belepuing him to be the
 16.17. Son of the liuing GOD, the beleaf
 where.

whereof is said; not to com by the Re-
 velation off flesh and Blood, but by our
 father which is in heauen. And vpon
 the confession of this, * Philip baptised * Act. 8.
 the Eunuch. Nor is this to be marba- 37.
 led at, seing the epithet Livinge, it distin-
 guisheth the true GOD from all false
 Gods: and the beleiving Jesus to be
 his Son sent for sauing such as com vnto
 God by him, it is to flesh and blood vn-
 reasonable. And that wese in the Iues,
 who held it blasphemy (or an euell speech)
 in him, to make himself the Son of God.
 To haue made himself the Son of God
 but only in regard of this obedience to
 God, that they wold not terme an euell
 speech (for they thought so of themselves
 and theyr pynces but teaching himself so
 to be Son, as he is and euer was one
 with the father (that is, the same * for ef- * Micah. 5.
 sence and eternitey of essence) that they 2.
 helde blasphemy. The impossibility of Pro. 8. 23.
 beleiving this Son-shyp is to be conside- Iohn, 1. 1.
 red in the following words. &c.

Com in our Nature] This nature of
 Man (body and soule) assumed of him,
 this the Iues sawe: but that nature
 whereby he was the only begotten of the
 father (figured in Isaac, thonly begotten
 of Abraham hy-father) that the naturall
 ey sawe not, and therefore beleined not.
 The

¶ Levit. 16
the lot-gat
represented
his man-
hood, body
and soule:
the scape-
goate, his
Godhead,
withdra-
wing (as it
were) till
the resur-
rection.

The humaine nature was not in questi-
on amongst the Iues (for that they veri-
ly sawe and felt without any guiste of faith)
but to acknowledge this visible nature
assumed of the former invisible nature,
that required the fathers revelation: as
the humaine nature the mothers declara-
tion. And this nature was figured by
the Ramme that was sacrificed for Isaac.
And both of them forgettyed: by the two
Begoates, whereof the One died (Body
in his kynde, and the soule in his kynde,
both being but Man, and death otherwi-
se raigning ouer both: which a late wyter
shold haue obserued, befoze herein he had
so easilie contradicted the Muntents) that
One died for satysfying Iehouah for Isra-
els synnes (alldough with Ionah it came
out of the earths wombe not feeling cor-
ruption) thother scaped (but the Dowe-
le, which som wold haue only to be typpd
hereyn, it by lot was with the bodie
raught and thzowen into the Seas off
God his bopling indignation, so far was
it from scapinge) thother scaped carping
Syn (as Captiue captiue) into the pla-
ce cut of from the habitation of Synners.
And yet in this same humaine nature,
touching the manner of generation, the
reason of faith is also required. For that
cause I adde:

By the

By the holy Ghost his overshadowing.
&c.] As by the spirit of God his mouth ^{* Psa. 33. 6}
each creature first had existence: so, for
causing this glorious manhood in the
first fruites of our nature (that was to
be united with the Godhead for ever) the
same ^{* Heb. 9. 4} eternall spirit (called also the spirit
of Christ, because he proceedeth both from
Father and Son) he overshadowes the
Virgin, and is Agent to her seede patient,
for the Manhoods existence. ^{* That} ^{* Ge. 3. 15}
womans seede shold conquer the Head of
the serpent: ^{* Gal. 3. 16} that in Abrahams seede (not
seedes) all Nations shold be blessed: ^{* Isa. 7. 14} that
a virgin shold conceive and bring forth ^{& 8. 6, 7.}
a Son, whose name shold be Gnimmanuel.
&c. God with vs, wonderfull, Counsa-
lour, the mighty God, the euerlasting Fa-
ther, Prince of peace &c. all this was
preached of old: but the mysterie touching
the manner of his Conception, that was
concealed till his comminge. And yet this
mysterie was befoze preached vnder co-
uert shadowes. For as our Saviour him-
self was foetyped in Isaac, Samson and
Samuel: so we se the mothers (Sarah,
Monahs wifc. and Hannah) to bring forth,
not by naturall course (though Nature
not reiectcd) but by promise and Grace.
Touching the end of whose comming,
this must be confessed:

That

Isa. 63. 1.

3. 5.

Act. 4. 12

That it vvas for the absolute salvation
of his people.] That he came to saue, it
was noted. from his name, Iesus: but
it must be confessed that his worke is ab-
solute, that this, that to the beginning,
continuance and endinge thereof, he hath
no One to help or vpholde that, according
to that his speech in Isaiah: "I am migh-
ty to saue, I haue trod the vvyne presse alone
& of all the people (hearken I heretimon-
ger) there vvas none vwith me. And I loo-
ked and there vvas none to help: and I
wvondred that there vvas none to vpholde,
therefore myne ovne arme helped me, &
my vvrath it self sustayned me. And this
is the same which Peter teacheth thus:
Nor is there salvation in any other: for
amongst me there is giuen no other Name
vnder heauen, vvhetherby vve must be sa-
ued. And therefore, not vnto vs O Lord,
not vnto vs, but vnto thy name we giue
praise. As he came thus to saue his
people (even all the father had giuen him
accordinge to election, not worke) so.

Of that number this Sovyle beleiveth
it to be.] The former belef and Con-
fession is onlp Generall (and so farze, to-
gether wth many particulars flowing
from thence, the devils and many of re-
probate mankinde do comprehend) to the
effect.

effecting and making up of a true visible
 Christian therefore is required, A parti-
 cular application of the former meritor-
 ized in Christ Jesus. The first be-
 lief and confession, it is of Logicians
 termed the Generall or Matter whereof a
 visible Christian consists: but this secon-
 de (namely. the particular or personall
 application of the former) it is termed
 the Difference or Forme, because it dis-
 tinguisheth the thing from other things by
 his forme: even as the forme of an
 house doth difference the house from ty-
 ber and stone lying loose and unapplied
 together: which in such unmoztised estate
 may be termed the matter of an house,
 but not called an house, because the diffe-
 rent forme is lacking. Both the parts
 of this definition (nor is any thing truly
 defined without them two) blessed Paul
 layeth downe for himself thus: Christ 1. Tim. 2
 Jesus came into the world to save synners 15.
 (that is the Generall: the Difference fo-
 loweth thus:) of vvhome I am cheife:
 that is, the Anointed Saviour came to
 save his people that lay captived in Syn:
 of which number he was thus to save, I
 beleue my self to be One. Which point
 of apprehending sayth as it is the fre wo-
 ke of God his spirit through the ministry
 of the gospell: so, the same Apostle testi-
 fies

To lay eu-
 ry thing
 downe in
 his proper
 matter and
 forme, it is
 the very
 substance
 of all wis-
 dome: and
 therefore
 people
 should lear-
 ne to Defi-
 ne, before
 they dare
 to dispute.

fies that the testimony to be given vnto
 Rom. 8. to all true Christians, saying: "The
 16. same spirit beareth vvitness to our spirit,
 that vve are the Children off GOD.
 I know verie well, that our iustification
 Phil. 3.9 with GOD, it lieth rather *in our being
 12. comprehended of Christ, then in our com-
 prehending of him (so farre is all merite
 from vs) but it is impossible we shold be
 comprehended of Christ and neuer haue
 intelligence thereof by his word and spirit
 (for Christ is not tongueles, and he loo-
 kes the Dauid shold praise his father for
 such a meritt) and impossible (as befoze)
 that such can be possessed of the spirit, ad
 not vter theys faith vnto others. So
 much for faith Generall and Particular
 Now followeth the fruites.

Christ is
 not altoget-
 her vn-
 der-
 standing in any
 of his iusti-
 fied mem-
 bers.

Secondly, such a soule professeth it
 self willing to stand subiect to the saviours
 lawes, as by the Ministry of the word shalbe
 revealed vnto it. Having Hope of salua-
 tion administred by the ministrie of faith,
 such a soule cannot but promise obedi-
 ence to the Authoz and Finisher of his
 faith, Christ Iesus: as also, to square o-
 bedience vnto his Saviours behests alone.
 Josh. 24 The equity whereof, & Ioshua (the "fi-
 Heb. 4.8 gure of Iesus, who is to seat vs in her uers
 9. Canaan, where he is gone to prepare
 man

Mansions for his trybes) he vrgeth it to
Israel (the type of the Catholike Church)
who willingly agayne and agayne to the * **Verf. 16.**
Lo. his Minister professed themselves 18. 21. 22.
bound to the Lord alone, and that him 24.
alone they wold serue. And the holy man
Dauid, for tpyng the conagate heart vnto
dutifull obedience he bynds it to the
Goodbearinge thus: * I haue sworne * **Psal. 119.**
and will performe it, that I will keep thy 106.
righteous iudgments. And because such
a vow map be curzant, I adde:

And this only for bringing glory to the
 father in heauen.] Obedience is not pro-
 mised to the end the promiser shall merit
 thereby (for our Merit-obedience fully
 and wholly abideth in Christ) but that
 by such orderly carriage (specially) God
 may receiue glorie from the mouths of
 Man, who beholde such conuersation,
 according to that of our Saviour: * **Let** * **Math. 5.**
your lighte so shyne before men, as they 16.
may se your good works & glorify your
father which is in heauen. And that of the 1. **Cor. 10**
Apostle Paul: Whatsoeuer ye do, do all 31.
to the glory of God. So that bowe of o-
bedience and obedience it self, all is alone
to be refered vnto the Lord his glorie:
seeing his Glorie is the end of all things.
Thus much touching a visible Christian
unbay

The Glorie
 of God, is
 to the end of
 all our good
 works.

Unbaptized, who by reason of such faith
 and avowed allegiance cannot but count
 baptism: nor may be denied Baptisme.
 Who, as he is by the ministrie of Gods
 begotten unto the faith, so is he not to
 refuse the seal of his faith by such minist-
 rie: even as the Israelites under the lawe
 received Circumcision by the ministrie of
 their Parents. And such subjection is
 due under paine of being cut off from Is-
 rael. I meane, such refusers of Baptis-
 me by the ministrie of such as haue begot
 them (notwithstanding all other protes-
 tations of faith and obedience) they are
 to stand excommunicate to the Church,
 becausethy rebell agaynst the glorious
 • Gē.17.14 seal of entering into the Church: for * so
 they cast themselves out of the Covenant,
 whereinto they were entred by such a spi-
 rituall Parent.

What is
 further re-
 quired in
 the Bapti-
 zed,

NOW touching the Baptized some
 what. The former two points of faith
 and confession, they being essentiall to us-
 ward for visible Christianity, they at no
 hand may be lacking in the Baptized.
 Whereunto I also adde: being so com-
 mended the outward Court of the Church,
 it is of absolute necessity that they be found
 in the Catholike Church, holding com-
 munion

munion with som particular congregation,
 although the same assembly be as a mem-
 ber passing corrupt and vlceroſus. Touch-
 ſing ſpirituall defects we are to admoniſh,
 but not in paine of death to forſake the fel-
 lowſhip, according to that of the Ho. Ch.
 vnto the Hebꝛues: † Let vs conſider one † Heb. 10.
 another, to proooke vnto loue & to good 24.25.
 works: not forſaking the fellowſhip we
 haue amongeſt our ſelues as the maner of
 ſom is; but let vs exhort: & that ſomuch
 the more, becauſe ye ſe the day draweth
 nere. For if we ſyn willingly (that is, for-
 ſake the faith and fellowſhip afore ſpoke
 of) after we haue received knowledge of
 the truth there remayneth no more ſacri-
 fice for ſynnes. Now, though the cauſe
 of a Schiſmatike perſon retaining the faith
 in oppoſition, it be not ſo incurable as his
 who ſchiſmes both from the Church, and
 apoſtates from the faith, per, that meere
 ſchiſmatike withdrawes vnto perdition.
 And therefore (as the Lords ſoule ſhall
 haue no pleaſure in ſuch, ſo) the Authoꝝ
 of that epiſtle cleares himſelf and others
 of ſuch iudgment, thus: But we are not
 they which withdrawe our ſelues vnto per-
 dition, but followe faith vnto conſervati-
 on of the ſoule. Noꝝ doth John terme
 them otherwiſe then Antichriſts, ſaying:
 & Euen now are many Anti-chriſtes they † 1. Iohn.
 went 2. 18. 19.

Behisma:
tiks euer
hane the
rioke or bi:
fo: of Hur:
ry and the:
pish cōver:
sation: but
inwardly
rending
wolves,
thornes and
thistles.

• Iosh. 2.
18.

vvent out from vs, but they were not of
vs: for if they had bene of vs, they would
hane continued with vs. No: can they be
otherwise then opposit vn to Christ, seing
they are opposed to the Body of Christe:
though it may be, cloaked with a zeale a-
gains the vicers in Iobs body, I meane
the corrupted Church. No: if there can
be no true faith without Loue, then tho-
se in breaking Loue (the bond of perfec-
tion and the end of the lawe) they breake
faith and highly violate the same. No:
can they be termed beleiuers of Noahs
doctrine, seing they are found without the
Arke, when the church is within. No:
if they deny to tarp in Rahabs house be-
cause shee tabernes had with good, shall
they be free from Ioshuahs sword and Is-
raels iust censure of cutting off, when the
Lords sword is liſte vp agains Jericho:
fo: our saluation is not by the goodnes of
Rahabs house, but by the blood of the
Lamb sacramentally foze-typed by the
board of" red thred tyed in Rahabs win-
dowe. To aborde this iudgment, our
Saviour therefore sayth, Go not out,

Secondly, as they are to keep in the
brist of the Church, so, the are to vwalk
in the obedience of faith tovvards God and
his people, ad this to-vs-ward truly, though
infirmly.

infirmly. Such regular carriage the Lo.
 entropnes on Abraham, thus: * vvalk be- * Gen. 17.1
 fore me & be chovv vpright. To that end Luke, 1.
 (sayth Zacharias) we are deliuered, na- 74.75.
 melp: for serving him vvithout feare all the
 days of our lyfe, in holynes & righteousnes
 before him. Noz is it possible to haue the
 spirit of adoption, but there must be the
 powze of sanctificatiō: because, * the nev- * Eph. 4.
 man put vpon (instead of thold Adam cast 24.
 of) he is after god (his likenes) created in
 righteousnes and true holines. Otherwise
 walking, persons may be within the
 Church but not of it, "even as the Apost- Gal. 5.12.
 taticall persons whome S. Paul could Cleaninge
 haue wished cutt of from the churches of tares canot
 Galatia, if so it might be don with safetp be pulled
 of the body: whereof moze largely in his bp, but
 owne chapter. Whereas I haue added, with wages
 truly though vweakly, it is because there ring the
 wilbe (even amongst true Christians, wheat.
 whiche in a church establisshed, or in a
 church scatred in the mountaynes) as-
 much difference in obedience, as there is
 difference of strength in an army of Sol-
 diers. And therefore * the Stronger is * Rō. 14.1.
 commaunded (not to cast of, but) to bea- Gal. 6.2.
 re the infirmities of the vweak: yea, to beare
 one anothers burden & so fulfill the lawe
 of Christ. Yea, som will som tymes prove
 so weak, as the spirituall Physician can
 B to only

¶ Rom. 7.
15. 17. 18.

That this
place is in-
terpreted in the
person of
the Regenes-
rate (for
Romanists
would have
it of the vn-
reg.) those
are so impu-
ded: Hieron
in Epist
to Ctesiphon
Augustin in
2. b. against
Julian Per-
sagian: al-
so Ambro-
se. Bede
and Tho.
Aquinas
on Rom. 7.
with others

only gather they haue Christ liuing in
them by motion of the pulses, or spirit
moving. In the person of such an infir-
me soyle the Apostle thus speaketh: That
I do, I allowe not: for vvhath I vvoid I do
not: but that I hate I doe. It is not therefore
I any more that do it, but syn that dwelleth
in me. For I knoe that in me (that is, in my
flesh) there dwelleth no good thing: for to
vwill is present vwith me, but I attayne not
to that is good. In a word he thus conclu-
des: In the mynde I do service to the lawe
of God, but in the flesh to the lawe of syn.
Which crazie state of a Christian, we
must not condemne for dead: no more the
men (who would not be thought to burpe
the Quick) will tumble a person vnder
board, who yet hath som breathing. The
hus bandman seing his vppone in winter
season to haue lost his leaues, hang dow-
ne bryzed, he therefore commits it not to
the fyre: because in the rooke, and bole
next above it he perceibes som sappe. Nor
must such shaken infirme soyles be pro-
claimed Antichristian, whē as the wyse by
touching theyr conscience, may perceiue a
sense of spirituall feelinge. They are but
blynde spitefull brethzen that condemne
David for no Soldier. because he cannot
beare the waighty harnessse of Saul. Not
unlike to the error of Brownisme, which
cannot

cannot know a violet but in an established
Garden: nor know a sheep from a swyne,
if it be tangled in byers. Somuch for
that.

But to make som further vse of that
hath bene sayde, as there must first be Co-
fession of appzeheing the true Christ vnto
salvation sufficient: secondly, that such
Confession must be found within the Ca-
tholike Church, whither yet baptised or
but callinge for Baptisme (for out of the
Church he cannot be, who is so topned in
his will or spirit, * god acceptinge (in all * 2, Cor. 8
such turnes) the vwill for the deed) it now 11.12.
will be demaunded, if the schriptures ha-
ue bene for the two points so vnderstood,
as I my self haue thereon concluded? I
answer, yea: first, that confession is to
be made, all learned Readers will witnes
with me, how all auncient writers, not
only testify that to be the rule wherby the
Church walked (theyr Classic of Car-
chumenists proves that) but they ever ha-
ue entorned Christians to be free and faith-
full in such Confession, Those are read-
ers testify also, how earnestly the Catholi-
ke writers euer brged Baptisme (som lea-
uinge no hope of saluation to anie one, in
any case bying unbaptised) together with
a Dying to syn and a Living to holines and
righteousnes, publihly abowled by such
B. liij hap.

* Yeare of
our Lo.
327.

* 383.y.

* y. 433.

baptisme. Touching them points, I need
not here utter any particular testimonie:
seeing they are graunted of all such as re-
uerence the trauels of Auncients. As for
satisfaction of Dogs and Dogs I am not
to produce pearles. Touchinge my testi-
monie of Iesus his two distinct Natures
vnited for constitutinge One person Me-
diatour, what gates of hell could ever pre-
uaile against that? The first generall
Councell held at Nice *bp 318. Episcops,
it condemned Arius for denying Christ to
be One with the father for eternitie of es-
sence, and for teaching him to be oly a Cre-
ature. The second generall Councell bp 150
fathers at Costantinople, *it condemned Ma-
cedonius for denying the spirit to be God,
and so by consequent denying the Father,
Word and Spirit to be one and the same Es-
sence. Which right concept of the Spirit,
although some may haue bene true Chris-
tians befoze they attayned so far by parti-
cular knowledge. yet to gain say it (being
of the Church taught it) it maketh the
case of such condemnable. In the former
description therefore, as I vrged not such
particular knowledge of the spirit, so it
was, because I put downe a visible Chri-
stian in the lowest degre: whose ignoran-
ces are to be termed Infirmities, not wil-
full or obstinate rebellious. In the third
Episcops.

generall Synode, held at Ephesus by 200.
 Episcops, Nestorius was condemned for
 teaching Christ to be two Persons. And
 in the fourth vniuersall councell held at
 Chalcedon by 630. Presbyters (I use by 455.
 Isidors worde) was Eutiches anathema-
 tized, for teaching Christ to consist but on
 One nature, and that diuine. And in eu-
 ery of the sayd Councels (as was by all
 me of good reporte before and since taught
 by word or writing) our saviour Christ
 Jesus was concluded (for Natures, Per-
 son, and office of redemption) in the same
 sort as I haue written and no otherwise:
 as all read-scholars can testifie with me,

But two popes there be whereof I
 must speake more particularly. The first
 for satisfaction of the equall Romaniste:
 the seconde for our Protestants content-
 ment. For the Romaniste he denieth Jus-
 tification with God to be only by Faith.
 Vnto whome I oppose those Ancients.
 * Origen writes so: The Apostle sayth, * Origen
 Iustification by Fayth ALONE it is suffi- on Rom.
 cient: so that the beleuer whosoever is 3.27.
 ONLY so justified: yea, though no wor-
 ke haue bene performed by him. Where-
 vnto he addeth the self his iustification * so doth
 on the Crosse, sayinge: The Lord requi- Bede on
 red not of him what before he had wrought Rom. 4.1
 nor did expect what vwork he should fulfill

after he beleived, but being iustified by SO-
 LE confession (namely, of sayth) he ioy-
 ned him companyon vnto him, being redy
 to enter into Paradise. And that Origen
 may not be denied wauering herein, he
 on ch. 4. afterwarde sayth: * Abraham might ha-
 ue glory for his vworks vwith holy & iust
 men that saue them, but this glory vwith
 God vvas ONLY by Fayth hid. And so he
 straight reconciles S. Paul, and S. Ja-
 mes, adding this: The Apostle elsuwhere
 saith, the stipend of Syn is death, but here
 he sayth not, the stipend of Righteousnes is
 lyfe eternall, But, the Grace of God is life
 eternall. And Clemens his Mr. writ thus
 • Clem. in before him: * By Faith A L O N E the be-
 his stro- leiuier is perfected. Cyprian hath this:
 mata, b 7. * Faith A L O N E profits, & somuch vve
 • Cypria, can, as vve beleue. After him Victor An-
 b. 3. to tiochian preache thus: * These vvordes
 Quirine, (thp sayth hath made the hole) they shevv
 chap. 42. that the garments touched, cured her not,
 * Vict. on but Faith. Therefore, neither place, nor
 Mark vvords, nor any such thing externall doth
 chap. 5. 34 saue a man, but euery man is saued by his
 fayth. And Ambrose treats the same
 • Ambr. tratt, so: They are justified G R A T I S,
 on Rom. because Working Nothing, nor restoring
 3. 24. any thing in the rovvne thereof, by Fayth
 A L O N E they are iustified through the
 guifte of God. And at large the same El-
 der

der p^resseth th^e opposition (not betwene
 the workes of the law and the workes of
 faith, as the Romanist wold haue it, but)
 betwene the workes of the lawe and (SO-
 LA FIDES) Faith alone. For Chry-
 sostom he thus spngs the same tongue:
 * here the Apostle shevveth the vertue off * Chrys.
 God, not because he only saueh, but also on Rom.
 iustificeth & leadeth into glory, vsing no
 vworkes herevnto, but exacting ONLY
 faith. And Basilus Magnus writeth so:
 * That glorying in God is then by all mea- * Basil. in
 Des perfect, vwhen as a Man is not extolled ser. of hu-
 by reason of his ovvne righteousness: but mily.
 acknowvledgeth himself verily to be desti-
 tute of Righteousnes, but to be justified by
 Faith ONLY in Christ. And Paul so glori-
 es in that, as he contemnes his ovvne Righ-
 teousnes. Pope Leo writeth thus: "Euen" Leo pri-
 as righteousness is by faith, so likewise by mus. in 4.
 true fayth is life eternall obtrayned. Raba- serm. of
 nis walkes in the same padde with his Christs
 predecessors, saying: * By the Grace of Natiuity.
 Christ A L O N E, the Elect are deliuered * Rab. b. 7
 from every Scādale. Thus Remigius: * Lyfe c. 2. on
 eternalis not by Merit (because of our selues Ecelus,
 vve cā fall, but of our selues vve cānot ryse) * Remig.
 but by his vvill, that is, by his Mercy. But on pl. 29.
 pet lower to corrupted tynes. The Idiot & Idiot ch
 * writes so: To iustify is better then to 6. of coa-
 create: seing by creating, Nature is given: flict.

but rvvixt

flesh and but by justifying, both the salt is taken away, and Grace is conferred. Then Giselbert followeth on with his pen thus :

Giselb. § I say the righteousness of God, not whereby god is just, but whereby he clothes man, vvhē as he justifies the vicked **Grat.** Afterwards Theophilact so subscri-

Theoph. beg: "It is the Righteousnes of God vvhich on Rom. is by Fayth. This nedeth not our Labours or vvorks: but the **W H O L E** pertaineth to God his grace. But I will yet descend to corrupter times: Abbot Barnard hath

Barn. on this: § If thouv shalt beleue that thy synnes cannot be blotted out, but Only of him agaynst vvhome thouv hast synned, & in vvhome syn is not, thouv dost vvell: but adde therevvithall & se also thouv beleue it, That is, because by him synnes are forgiven vnto the. This is the testimony vvich the H. Gh. beareth in our heart, saying: Thy synnes are forgiven the. For so the Apostle thought (namely) that Mā vvvas iustificied by Faith, **GRATIS.** And abbot

Rupert Ruperrus so: § It is expedient to knoe on Iohn, Christ, & he must seek him, vvho being b.i.c.i. found doth bring profit: in vvhome to beleue it is Salvation. And afterwards * In book. 7. Iesus Christ, neither circumcisiō nor vncircumcision, nor Gentile nor Iew, but **FAITH ONLY** is required. And the **Donke** lo. Baptista Folengius protesteth his

his faith thus: & what greater Signe can ⁴ Folow.
 there be, both of God his justice vvhetherby on Psa. 2.
 of Synners he hath MADE vs lust: as also
 of his Goodnes, vvhetherby vve are GRA-
 TIS invited to the inheritance of Eternall
 happines: & after a manner, euen dravven
 vs, being vnnvillinge. But to alleadge all
 I cold alleadge, it were to make a Booke
 and not to conclude a Chapter: and none
 of the former writers can be reiected off
 the Romanist. With whose so evident
 testimonyp, if so He will not be satisfied,
 neyther is a Clowde of witnessess more,
 likely to be accepted. As for works whe-
 rebp faith is declared to Man (acco-
 ding to that of James, Shewe me thy
 Faith by thy vworks) none of those wri-
 ters but euer brged them, as men wold
 therebp receive assurance of thep? Electi-
 on: according to that of S. Peter: make 2 Pet. 1. 10
 your callinge & election sure, namelp, bp
 works. Not that therebp our Election
 is made sure with GOD, but vnto vs.
 Wherevnto Io. Viguerius Doctor of Theo-
 ologie amongst the Papists (in his Theo-
 logicall Institutions approved bp So-
 bon, privileged bp the King, Ao. 1549.)
 he thus consenseth By those vwords (2. Pet.
 1. 10.) no vway can be had, that Election
 shold be by reason of vworks followinge:
 but that by perseverance in good vworks,
 Pradef.

This In-
 terpretation
 of the Pa-
 pist both
 overthwart
 the Roma-
 nist 1. in the
 cause of E-
 lection: 2.
 thep? And
 it bp

works: and Prædestination vvhich is vnmoueable, it is
 for **Abdias** by conjecturall assurance so shovven, Cer-
 taine vnto vs.
 turned into
 his owne
 guts.

Touching the Euer-visibillity of the
 Church, it is One way then proved, whē
 there be found in Catholike unity such as
 holde the former two popnes: 1. of Christ.
 2. so apprehendinge Christ vnto perfecti-
 on of saluation. But that there haue be-
 ne som who haue so beleiued and confessed
 (euen through the corruptest tymes) it
 may appeare by that is already sayde.
 Obiection: But som of them liued vnder
 Antichrists externall Church-gouern-
 ment, therefore such visibill Antichristi-
 an. This blnd argument of Brownis-

43. Iohn.

9.

* Reuel. 2.

6. 13. 14. 15

20. &c.

* 1 Cor. 15.

32.

The goner-
 ment exters
 nall of the
 spirit it is
 not onlp to
 be distins-
 guished, but
 also can w-
 thout Ant-

me I answer with the like: † Diotrefes,
 * Nicolaitans, Sarans throne, Balaamites,
 * Denyers of Resur-
 rection &c. they liued vnder Christ his
 externall church-gouernment, therefore
 all they were true visibill Christians. If
 this be sottish, the the former for if Christ
 his church-gouernment be not able to
 make all true visibill Christians vnder it:
 then neither can Antichrist his externall
 regimēt make all vnder it visibill Anti-
 christian. There is a greater govern-
 ment then the church-gouernment, and
 that is, the government of Christ and

Anti-

Antichrists Spirit: and that is it which ^{let be sent}
maketh the sooule visible Christian or ^{red, from}
Antichristian. But hereof as also of ^{externall}
the Church her ever-visiblety in his ^{Church-gos}
owne chapter: for the probation whe-
reof, variety of Arguments shall
not be lacking. That is alrea-
dy sayd, it may suffice to ma-
nifest, vwho is a true visi-
ble Christian.

(. . .)

All glory to God.

